



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

phenomena in society. The chief difference between organic and social parasitism is said to lie in the fact that in the latter, with rare exceptions, parasitism exists only among beings of the same species. Another difference is found in the part which imitation plays in social parasitism. The social parasite acquires individually his parasitic aptitudes, and does not transmit them to his descendants, as is the case in organic parasitism. The volume is as interesting and as suggestive as most attempts to interpret social phenomena in the light of biological analogies.

I. W. H.

---

*The Development of Thrift.* By MARY WILLCOX BROWN. New York: The Macmillan Company, 1899. 12mo, pp. x + 222.

A PLACE for thrift in plans to uplift the "submerged" classes of society has frequently been denied. Especially has this assumed the form of opposition to saving among many of the workers in our social settlements. Possibly this may have arisen from the error of confusing saving with hoarding, between which our author carefully distinguishes. Reduced to its last analysis, saving, or thrift, is the capacity to grasp a future gain so strongly that a present action, or indulgence, is thereby controlled. The very essence of thrift is discrimination—a choice between different ways of using means, with the emphasis on that one way which will bring the highest good. When the saving for a good purpose is acquired, it may be perfectly consistent with it to use means for a present serious emergency as against an unknown future event. For instance, wages may be used for present illness instead of being taken away from invalids from a miserly desire to hoard for the future funeral. Thrift has not been properly taught if it separates mere accumulation from the purpose for which that accumulation is to be used. The correct sense of thrift has been admirably explained by our author: "Save wisely, so as to be able to spend judiciously in a time of need which will probably be greater than that of the present" (p. 5). The object of saving is not so much the material gain stored up, but the power of self-mastery obtained by the process of estimating the future against the present. It is as true today as when Franklin uttered it "that a workingman cannot become rich otherwise than by labor and saving." The psychological influences of saving upon the habits and character of society are the reasons why the author finds that building-associations in Philadelphia have cultivated (through self-denial) "such

civic virtues as neighborliness, sobriety, and morality" (p. 79); and why Sir F. Eden said that the members of the English Friendly Societies "are generally comparatively cleanly, orderly, and sober, and consequently happy and good members of society," while others in the same village are "living in filth and wretchedness" (p. 183).

In view of the splendid helpfulness of our social settlements in many ways, it is to be hoped that the enduring influence of thrift on character may be given its proper value in their teachings. That it should be decried is probably due to an eagerness to avoid some local difficulties which prevent a grasp upon a principle of general application. Whatever the objections to the lending class (such as pawnbrokers and other sharks who lend at high rates of interest and so typify capitalists to the poor borrowers) among the needy, the best is not being done for them by sacrificing a principle necessary to their growth to a bit of local prejudice. The true remedy lies rather in teaching thrift, and showing these borrowers how to take advantages of provident banks (which aim to supplant the sharks).

It would be difficult to overpraise this little volume. In clear and concise chapters the true conception of thrift is given in popular fashion, and the various agencies for cultivating the habit of saving are admirably described. It should be in the hands of every charity visitor. L.

---

*Mr Lex : Or the Legal Status of Mother and Child.* By CATHARINE WAUGH McCULLOCH. Chicago: Flemming H. Revell Company. 16mo, pp. 85.

IN this little book is presented a criticism of the laws which define the status of mother and child. The object is to help mothers to a clear vision of their own responsibilities; to convince fathers that mothers, deprived of power, can never do their full duty toward their children; and to induce legislators to change unjust laws.

In fiction, which is stranger than truth, the reader learns that a father familiar with the law may without the advice of the mother, even in spite of her protests, choose food and clothes for their children, punish them, medicate them, select their schools and church, collect wages, select the burial spot for the dead, decide about the duties for the living, send nursing babies from the mothers, etc. Unfortunately the author fails to suggest a practicable remedy for the conditions which make differences of opinion between the parents a source of injustice to mother and child.

W. H. A.